

malestar pudiera ser tratado médicamente es una ambigüedad cargada de consecuencias. En el deseo de una salud plena hay siempre un destello de trascendencia, un deseo o una nostalgia de salvación. El vacío dejado por la ausencia de religión quiere ser colmado por la salud y sus representaciones imaginarias e ideales. El hombre actual piensa que es bueno lo que produce salud, bienestar, felicidad, y malo y detestable, lo contrario.

La economía de la salvación pasa por la edificación de su casa para tener comunidad en ella. No vivimos para estar sanos, sino que estamos sanos para vivir y actuar. Lo propio de la salud humana es su finalidad, la aspiración a un fin que la supere. Y esta tarea corresponde al hombre. La salud humana no puede ser domesticada por ninguna ciencia ya que no pertenece en monopolio a ninguna profesión.

La medicina no es ciencia sino asistencia. Sano no es quien siente el mayor bienestar, sino quien se hace capaz de apropiarse y cuidar su cuerpo. La salud humana posee tres niveles: estar bien (físico), sentirse bien (psicológico) y ser bien (espiritual). El sujeto de la salud no es el cuerpo, sino la persona. El hombre, al decidir sobre el cuerpo decide sobre la psique y sobre el espíritu, y viceversa. La teología de la salud no puede olvidar que la existencia cristiana es una llamada a la voluntad y a la conciencia, el hombre y la salud se contemplan desde la óptica de la fe que trata de comprender.

Un libro lleno de pensamientos muy interesantes y que abre los ojos a la perspectiva cristiana global ante la salud, que invita a comprometerse con el Reino de Dios que nos ofrece una salvación infinitamente más amplia que la mera curación o el mantenimiento de la salud, aunque en todos ellos está comprometido el Reino que debemos acoger con ánimo de aceptar la voluntad del Señor.

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Melinda L. DENTON, Richard FLORY. *Back pocket God: Religion and spirituality in the lives of emerging adults*. New York, NY: Oxford University Press, 2020. 268 pp. ISBN: 978-0190064785

The longitudinal studies on youth religiosity, based on national samples, are uncommon in Western sociology. Usually, researchers develop situational studies, when comparing the same age group at two different time-periods, or cross-sectional studies, when comparing different age groups at the same time-period. Many of these studies are based on databases such as European Social Survey (ESS), European Values Study (EVS), and International Social Survey Programme (ISSP). In the first type, one of the most important studies is *Cultures jeunes et religions en Europe*, directed by Roland Campiche (Les Éditions du Cerf, 1997), with more than twenty sociologists from nine different European countries, who, besides their own country's information, used data from EVS 1981/1990 for many European countries. The recent studies based on ESS, EVS, and/or ISSP are shorter, written in an article-style, such as Bullivant's *Europe's young adults and*

religion (2018), with data from ESS 2014/2016 for many European countries. The deepest recent quantitative studies on youth religiosity are national studies, such as Garelli's *Piccoli Atei crescono: Davvero una generazione senza Dio?* (Edizioni Il Mulino, 2016), who studied 18–29-year-old Italians.

In the US, the big studies on youth religiosity were absent until the National Study of Youth and Religion (NSYR). Besides NSYR, it is worth noticing two surveys. First, General Social Survey, a national survey that produces annually an immense quantity of variables, including many religious and spiritual variables, analysable by age and education. But this survey only produces variables with no analysis. Second, 'Spirituality in Higher Education: Students' Search for Meaning and Purpose', produced by the Higher Education Research Institute, a national survey during the 2000s on religiosity and spirituality of college students. Yet, this survey finished ten years ago and focused on a specific youth segment, not in general youth population.

NSYR is in fact a US pioneering national study. This project had four waves: the first had its fieldwork in 2003 while the last had it in 2013. It began with adolescents with 13–17 years old and finished with emerging adults with 23–28 years old. As Christian Smith, one of its two coordinators, states, the two major strengths of this project are its longitudinal design, analysing the young people through ten years, and its mix of quantitative data with qualitative information. Each wave of NSYR was presented in a book, all from OUP. For the first wave, *Soul searching: The religious and spiritual lives of American teenagers* (Christian Smith and Melinda Denton, 2005); for the second wave, *Souls in transition: The religious and spiritual lives of emerging adults* (Christian Smith and Patricia Snell, 2009); for the third wave, *A faith of their own: Stability and change in the religiosity of America's adolescents* (Lisa Pearce and Melinda Denton, 2011). For the fourth and last wave, it is the present book, which curiously took more time than the others to come out. Both authors, Melinda Denton and Richard Flory, US sociologists, specialists in youth religiosity, have been researching and writing about this theme for some time. The two were deeply involved since the beginning of NSYR, as explained in the foreword by Christian Smith. As the first three books did, the present book analyses the last wave comparing it with the previous waves.

In the introduction, in page 6, the authors state book's goal: "...an analysis of the spiritual and religious lives of emerging adults: what they currently think and believe about religion, their religious practices and affiliations, and how these have changed, or not, over the course of their development from adolescence to emerging adulthood." In chapter 1, the authors describe the path of five interviewees in ten years, who, though not representing all the existing types of emerging adults, echo the most important themes of their research - stability, optimism, change capability, individual authority/agency - with impact on religiosity. In chapter 2, they explore the socio-cultural context that influences emerging adults' approach to religion and the way they reshape it when transiting to adulthood, with five aspects to highlight: self-perception as adults; narrowing of social

relations to their families and close friends; work as a source of identity, life meaning and purpose; their moral relativism and institutional detachment; their optimism and confidence towards life coupled with the lack of regret for bad experiences.

In chapter 3, they analyse the evolution of religiosity throughout the ten years of NSYR based on a few indicators of affiliation, practices, and beliefs, concluding by two opposite stories: one of religious decline, other of religious stability or even increase. In chapter 4, based on the previous indicators for the last wave, the authors deepen the preceding analysis, also by adding qualitative information, using four religious types based on religious self-identification and religious service attendance: not religious (no religion and no attendance, 35%), disaffiliated (religion and no attendance, 16%), marginal (religion and less attendance, 23%), and committed (religion and more attendance, 27%). In chapter 5, the authors look to the religious paths - high stable (29%), steep decline (13%), shallow decline (25%), steep incline (2%), moderate shallow incline (6%), low declining (25%) - and the most common factors - sociodemographic, religious environment, socialisation, parents' and friends' relationship, and life events after adolescence. In chapter 6, they explore the various ways that marriage and parenthood are tied to religiosity among the young people and how perspectives and expectations about marriage and family life differ across religious groups, introducing six different stages of family formation: married with children, married without children, cohabiting with children, cohabiting without children, single with children, and single without children.

For evaluating this book, three criteria are used: formal, theoretical, and methodological. Formally, the book has internal coherence not only because the goal mentioned in the introduction was achieved in the various chapters, but also because the chapters have a logical sequence with each other and internal coherence as well. Yet perhaps chapter 1 could be avoided; though it is interesting to read about five persons along the ten years path, probably its inclusion in the book is not mandatory for the achievement of its goal. When analysing data since chapter 3, in a few parts, the authors could be more synthetic, avoiding 'reading' data, which would lighten writing, improving its readability.

Theoretically, though the book roots on the theories of individualisation they are not clearly expressed throughout it. Indeed, perhaps this book could have more theoretical developments. It is strange the absence of so important scholars in these theories, such as Meredith McGuire and Nancy Ammerman, from the US, or Grace Davie and Danièle Hervieu-Léger, from Europe. In fact, looking at the bibliography, for the importance of these book and project, perhaps it could be longer. With so interesting data and respective analyses, probably the authors focused on these, slightly neglecting theory.

Methodologically, perhaps the use of the term 'emerging adults' is not mandatory since the term 'youth' fits very well the five characteristics defined by Jeffrey Arnett for those. The employed indicators and the analyses done were adequate, abundant, and rich, presenting novel types. In fact, this book is full of quantitative analysis, crossed with

qualitative information, which is probably its major strength. Although some remarks can be made. For instance, the number of religious indicators could be higher, though we know that it would complicate the analysis. Also, the religious types used since chapter 4 are discussable and they seem not enough to express religious complexity. Probably other type between marginals and committed should be included.

They take a few conclusions, quoted in their own words. First, in general, they simply find religion inconsequential in their lives. Second, even for most religious groups, the norm is a lack of religious literacy even of their own tradition. Third, a few basic tenets are defined and combined in somewhat different ways, depending on the individual, their life experiences, and their relationship to religion, but are present among most emerging adults, from religiously committed to not religious. Fourth, individuals access their Pocket God, who occupies the same place in emerging adult lives as do the apps on their smart phones, only when they need what he is designed to do, and they can control how he interacts with them. Fifth, if emerging adults were to return to religion at some point in their lives, the group most likely to return would be those who were raised in homes that were actively engaged with religion. Sixth, whatever seems comfortable, plausible, and, perhaps most important, allows them to live their lives as they wish without much, if any, intrusion from religious institutions or authorities will increasingly govern emerging adult choices about religion and spirituality.

In sum, this book is a landmark on sociology of religion, also because it is the last book of a very important project. The array of data, expressed in many indicators, typologies, and analyses, makes this book of utmost importance in this area. The methodological design and implementation reinforce its strength. Yet, theoretical discussion could be more developed.

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Papa FRANCISCO I (Conversaciones con Austen IVEREIGH). *Soñemos Juntos. El Camino a un Futuro Mejor*. Barcelona: Penguin Random House Grupo Editorial S. A. U., 2020. 22,3 x 14,5 cm, vi + 154 pp. ISBN 978-84-01-02683-6.

Este es un libro de reflexiones del Papa Francisco, que entre otras muchas de ellas entresacamos las siguientes:

Dios nunca es indiferente. La esencia de Dios es la misericordia, que no trata solo de ver y conmoverse, sino de responder con la acción... sale a nuestro encuentro.

No estamos solos. Por eso no tenemos que tener miedo de adentrarnos en la noche oscura de los problemas y el sufrimiento... confiamos en que el Señor nos abrirá las puertas que ni siquiera imaginábamos que existían.